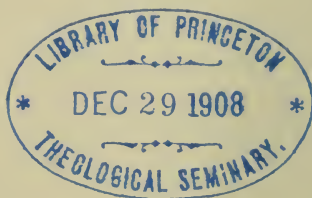


BIBLE GEMS



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BIBLE-QUIZ

A BOOKLET OF ONE THOUSAND QUESTIONS
AND ANSWERS FOR USE IN YOUNG PEOPLE'S
SOCIETIES AND SUNDAY SCHOOLS.

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1424 Arch Street, Philadelphia, Pa.

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1908. Authorized.

BIBLE GEMS

SELECTED AND ARRANGED BY
REV. P. C. CROLL, D. D.,
LEBANON, PA.

PUBLISHED FOR THE AUTHOR
BY THE
LUTHERAN PUBLICATION SOCIETY,
PHILADELPHIA, PA.

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PREFACE.

Some years ago we published a little booklet of questions and answers from God's word and named it "Bible Quiz." Its object was to stimulate among the young a closer search into the treasures of the divine book, and thus help form a more general acquaintance with its structure and its rich and varied contents. We believe, from its general sales and the kind letters the author has received from many who are using it, that it has filled a felt want and been productive of good.

The same motives have prompted us to send forth this companion volume. It is our opinion that in our day the committing of Scripture passages has largely fallen out of use in home and school. Beyond, possibly, the memorizing of "golden texts" (and in many schools this is sadly neglected), there is no effort made by our present-day Sunday schools in committing to memory the blessed truths of God's word. The day of red and blue tickets has gone by, and so has much of the Bible reading and study in the home, where, alas! the old-time family altar has been almost universally broken down.

We feel that by placing the Scriptures in tempting tidbits before our young people there may be awakened a zealous desire on the part of parents and teachers, as well as

children, to make these "Gems" their own mental possessions. Other literary gems, poetic and prose, are taught our children in school, and a healthy rivalry is often created in classes in the memorizing of these richest thoughts of our English and American literature. If it is worth while to commit to memory the best thoughts of a Burns, Scott, Shakespeare, Wordsworth, Browning, Gray, Tennyson, Cowper, Young, Campbell, Bryant, Longfellow, Whittier, Saxe, Lowell, Riley, Carleton, Field, and others in poetry, and to acquaint one's self in the best products of an endless list of classic prose writers, from Addison to Howells, then surely it should be regarded as imperative, for knowledge's sake alone, to know some of the most stirring words of the thirty-six authors, who, as the inspired amanuenses of Jehovah, wrote for us the Book of all books. Their style will be found elegant in diction and classically strong. It is our conviction that this memorizing will follow much more probably when such "Gems" are placed in convenient form before our children. So much of literary beauty, like the gold nuggets among the quartz, is unknown because it is a hid treasure in the mine of history, prophecy, or exhortation, of which the Holy Scriptures are largely composed.

In this little book some of these Bible Gems are taken from their proper settings and placed before us for admiration, and

many for mental mastery and possession as literary "Gems." It will be easy to place them back into their proper surroundings (for these are indicated herewith), and thus give them their original force as regards the mind of their several authors, or the mind of God, who inspired them. Thus they will charm by their own beauty and force and prove a mighty factor for the uplift of life and character in their proper connection. Parents and teachers should everywhere encourage the memorizing among the young of many of these passages. They will then prove a strength and grace in their lives.

P. C. C.

"THE CROW'S NEST,"

Mt. Gretna, Pa., July, 1907.

BIBLE GEMS

CHAPTER I.

THE MAJESTY AND POWER OF GOD.

[The chapter headings will serve in the classification of the "Gems" selected. The specimens given may not exhaust the subjects treated, while some extracts might as well be placed under other captions; but these captions will help the more orderly arrangement and serve the student in the mastery of Bible passages by treating the beauties considered in subjects. Any teacher may find it possible to augment the lists here given; but in order not to make this handbook too voluminous, we will not strive to be exhaustive, for to be this would be to reprint the greater portion of the Bible itself. Let these specimens and this arrangement suffice to prove the literary charm of this Book of books.—THE AUTHOR.]

The Creation. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light:

and there was light. And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.—GEN. i. 1-5. (Read entire chapter.)

The Curse After the Fall. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life ; thorns also and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field ; in the sweat

of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. . . . And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever : therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man : and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—GEN. iii. 13-19, 22-24.

The Curse of Cain. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.—GEN. iv. 9-12.

The Flood. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it re-

pented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man, and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them. . . . And the Lord said unto Noah, Come thou and all thy house into the ark ; for thee have I seen righteous before me in this generation. . . . And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail ; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hun-

dred and fifty days.—GEN. vi. 5-7 ; vii. 1, 17-24.

Confusion of Tongues. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth : and they left off to build the city. Therefore is the name of it called Babel ; because the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth.—GEN. xi. 5-9.

Call of Abram. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.—GEN. xii. 1-3.

Vision of Abram. After these things the

word of the Lord came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great reward. . . . And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be. And he believed in the Lord ; and he counted it to him for righteousness.—GEN. xv. 1, 5, 6.

Destruction of Sodom. And the Lord appeared unto him in the plains of Mamre : and he sat in the tent door in the heat of the day ; and he lifted up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. . . . And the Lord said, Shall I hide from Abraham that thing which I do ; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know. And the men turned

their faces from thence, and went toward Sodom : but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes : Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place.—GEN. xviii. 1, 2, 17-33.

Test of Abraham's Faith. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. . . . And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. . . . And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy

seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.—GEN. xxii. 1, 2, 11, 12, 15-18.

Jacob's Dream. And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven : and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ; and thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not. And he was afraid, and said, How dreadful is this place ! this is none other but the house of

God, and this is the gate of heaven.—GEN. xxviii. 10-17.

Jacob's Wrestling. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host : and he called the name of that place Mahanaim. . . . And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name ? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince has thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name ? And he blessed him there. And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved.—GEN. xxxii. 1, 2, 24-30.

The Burning Bush. Now Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the back side of the desert, and came to the mountain

of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee

unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.—EX. iii. 1-15.

The Ten Plagues. (See EXODUS, chapters vii. to xii.)

The Passage of the Red Sea. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians

whom ye have seen to day, ye shall see them again no more for ever. . . . And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.—Ex. xiv. 13, 22.

Appearance on Mt. Sinai. And the Lord said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first ; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children,

and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.—Ex. xxxiv. 1-8.

The Still Small Voice. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? —I KINGS xix. 11-13.

God's World. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and right-

eousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of glory shall come in. Who is this King of glory ? The Lord of hosts, he is the King of glory.—PSALM xxiv. 1-10.

God's Might. The Lord reigneth, he is clothed with majesty ; the Lord is clothed with strength, wherewith he hath girded himself : the world also is stablished, that it cannot be moved. Thy throne is established of old : thou art from everlasting. The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure : holiness becometh thine house, O Lord, for ever.—PSALM xciii. 1-5.

God's Omnipresence. O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising ; thou understandest my thought afar off. Thou passest my path and my lying down, and art acquainted with all my ways. For there is

not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me ; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there : if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me ; even the night shall be light about me. Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light are both alike to thee. For thou hast possessed my reins : thou hast covered me in my mother's womb. I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well.
—PSALM cxxxix. 1-14.

God's Omnipotence. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he

counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing ; and they are counted to him less than nothing, and vanity. To whom then will ye liken God ? or what likeness will ye compare unto him ? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot ; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known ? have ye not heard ? hath it not been told you from the beginning ? have ye not understood from the foundations of the earth ? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in : that bringeth the princes to nothing ; he maketh the judges of the earth as vanity. Yea, they shall not be planted ; yea, they shall not be sown ; yea, their stock shall not take root in the earth : and he shall also blow upon them, and they

shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint ; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint.—ISA. xl. 12-31.

Spiritual Regeneration. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about : and, behold, there were very many in the open valley ; and, lo, they were very

dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.—EZEK. xxxvii. 1-10.

Christ's Power over Storm and Spirits, Disease and Death. And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in

the sea, insomuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us : we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea ; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

And, behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus seeing their faith said unto the sick of the palsy ; Son, be of good cheer ; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man

blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.—MATT. viii. 23-32; ix. 2-8, 23-26.

God's Spirit. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to

speak with other tongues, as the Spirit gave them utterance.—ACTS ii. 1-4.

Christ Enthroned. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and

such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—REV. v. 6-13.

CHAPTER II.

ALTARS TO JEHOVAH.

Noah's Altar. And Noah builded an altar unto the Lord ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour ; and the Lord said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth : neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—GEN. viii. 20-22.

Abraham's Pilgrim Altars. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east : and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram

journeyed, going on still toward the south.
—GEN. xii. 6-9.

Jehovah-Jireh. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.—
GEN. xxii. 10-14.

Bethel. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place ; and I knew it not. And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el : but the name of that city was called

Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace ; then shall the Lord be my God : and this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.—GEN. xxviii. 16-22.

Mizpah. And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine : and what can I do this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou ; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones ; and they took stones, and made a heap : and they did eat there upon the heap. And Laban called it Jegar-sahadutha : but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed, and Mizpah ; for he said, The Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters,

no man is with us ; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee ; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread : and they did eat bread, and tarried all night in the mount.—GEN. xxxi. 43-54.

Peniel. And Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name ? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that

thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved. —GEN. xxxii. 24-30.

Jehovah-Nissi. But Moses' hands were heavy ; and they took a stone, and put it under him, and he sat thereon ; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side ; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nissi : for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.—EX. xvii. 12-16.

The Brazen Altar (Tabernacle). And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad ; the altar shall be foursquare : and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof : his horns shall be of the same : and thou shalt overlay it with brass. And thou shalt make his pans to receive his

ashes, and his shovels, and his basins, and his flesh-hooks, and his firepans : all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass ; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it : as it was shewed thee in the mount, so shall they make it.—EX. xxvii. 1-8.

A Memorial Stone. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man : and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of

you a stone upon his shoulder, according unto the number of the tribes of the children of Israel : that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.—JOSH. iv. 1-7.

Ed, an Altar of Witness. Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice : but that it may be a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings ; that your children may not say to our children in time to come, Ye have no part in the Lord. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices ; but it is a witness between us and you. God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings,

or for sacrifices, besides the altar of the Lord our God that is before his tabernacle. . . . And the thing pleased the children of Israel ; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben and the children of Gad called the altar Ed : for it shall be a witness between us that the Lord is God.—JOSH. xxii. 26-29, 33, 34.

Jehovah-Shalom. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God ! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee ; fear not : thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom : unto this day it is yet in Ophrah of the Abiezrites. And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it : and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the Lord had said unto him :

and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.—JUDGES vi. 22-29.

Ebenezer. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.—I Sam. vii. 11, 12.

An Altar of Intercession. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in

the threshingfloor of Araunah the Jebusite. And David, according to the saying of Gad, went up as the Lord commanded. And Araunah looked, and saw the king and his servants coming on toward him : and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my lord the king come to his servant ? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him : behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.—2 SAM. xxiv. 15-25.

The Temple Altar. (See 2 CHRON. xxiv.)

The Altar of the New Covenant and the True Sacrifice. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath

enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ; for then must he often have suffered since the foundation of the world : but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein ; which are offered by the law ; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus

Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh ; and having a high priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—HEB. ix. 11-28 ; x. 8-22.

CHAPTER III.

RULES OF RIGHT CONDUCT.

The Ten Commandments. And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the

Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.—EX. xx. 1-17.

A Book of Good Hints. (See Book of PROVERBS.)

A Life Motto. Whatsoever thy hand findeth to do, do it with thy might ; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—ECCL. ix. 10.

Youth's Great Essential. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor

the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it. —ECCL. xii. 1-7.

Christ's Rules for the Regenerate Life.
(See MATTHEW, chaps. v. to vii., xviii., xix.)

The Golden Rule. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.—MATT. vii. 12.

The Rule of Forgiveness. Then came Peter to him, and said, Lord, how oft shall

my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven.—MATT. xviii. 21, 22.

The Great Commandment. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—MATT. xxii. 34-40.

A Good Code for Daily Living. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think

soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved,

avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—ROM. xii. 1-21.

A Good General Rule. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.—PHIL. iv. 8.

For Various Particular Duties. (See Christ's Sermons and Parables and New Testament Epistles.)

CHAPTER IV.

BLESSEDNESSES AND WOES.

I. BLESSEDNESSES.

Abraham's Blessedness. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.—GEN. xii. 1-3.

Sarah's Blessedness. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her : yea, I will bless her, and she shall be a mother of nations ; kings of people shall be of her.—GEN. xvii. 15, 16.

Blessing of Obedience. And the Angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multi-

ply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.—GEN. xxii. 15-18.

Israel's Blessedness (spoken by Balaam). And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!—NUM. xxiii. 7-10.

The Blessings of Obedience (spoken by Moses). And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth : and all these blessings shall come on thee, and overtake thee, if thou shalt

hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.—DEUT. xxviii. 1-4.

The Godly Contrasted with the Ungodly. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—PS. i. 1-6.

The Blessedness of Trust in the Lord. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of

the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.—Ps. xxiii. 1-6.

Blessedness in Sins Forgiven. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time that thou mayest be found : surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with mine eye. Be ye not as the horse, or as the mule, which

have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked : but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous : and shout for joy, all ye that are upright in heart.—PS. xxxii. 1-II.

Estate of Godly and Wicked Contrasted.
(See PS. xxxvii. and Book of PROVERBS.)

Blessedness of Communion with God.
How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house : they will be still praising thee. Blessed is the man whose strength is in thee ; in whose heart are the ways of them. Who passing through the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer : give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thou-

sand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield : the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.—Ps. lxxxiv. 1-12.

Blessedness of the Fear of the Lord. Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth : the generation of the upright shall be blessed. Wealth and riches shall be in his house : and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness : he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth : he will guide his affairs with discretion. Surely he shall not be moved for ever : the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor ; his righteousness endureth for ever ; his horn shall be exalted with honour. The wicked shall see it, and be grieved ; he shall gnash with his teeth, and melt away : the desire of the wicked shall perish.—Ps. cxii. 1-10.

The Blessings of the God-fearing. Blessed is every one that feareth the Lord ; that walketh in his ways. For thou shalt eat the labour of thine hands : happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house : thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion : and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.—Ps. cxxviii. 1-6.

The Blessedness of Seeking God Early. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; also when they shall be afraid of that which is high, and fears shall be in the way, and

the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets : or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.—ECCLES. xii. 1-7.

Christ's Beatitudes. And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him : and he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the

prophets which were before you. MATT. v.
1-12.

Final Blessings. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was a hungered, and ye gave meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them. . . . Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . . Blessed are they that do his commandments,

that they may have right to the tree of life, and may enter in through the gates into the city.—MATT. xxv. 34-40; REV. xiv. 13; xx. 6; xxii. 14.

II. WOES.

Curses Pronounced. (See DEUTERONOMY xxvii. 14-26.)

The Curses of Disobedience. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever,

and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew ; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust : from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them ; and shalt be removed into all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart : and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways : and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her : thou shalt build a house, and thou shalt not dwell therein : thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof : thine ass shall be violently taken

away from before thy face, and shall not be restored to thee : thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long : and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up ; and thou shalt be only oppressed and crushed alway : so that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known ; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in ; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes ; for the worms shall eat them. Thou shalt have olive trees throughout all thy coast, but thou shalt not anoint thyself with the oil ; for thine olive shall cast his fruit. Thou shalt beget sons

and daughters, but thou shalt not enjoy them ; for they shall go into captivity. All thy trees and fruit of thy land shall the locust consume. The stranger that is within thee shall get up above thee very high ; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him : he shall be the head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things ; therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things ; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth ; a nation whose tongue thou shalt not understand ; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young : and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed : which also

shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land : and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee : so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave : so that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear : for she shall eat them for want of all things secretly in the siege

and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD ; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of ; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude ; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you ; so the Lord will rejoice over you to destroy you, and to bring you to nought ; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give

thee there a trembling heart, and failing of eyes, and sorrow of mind : and thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life : in the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again : and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.—DEUT. xxviii. 15-68.

The Woes of the Drunkard. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers ; among riotous eaters of flesh : for the drunkard and the glutton shall come to poverty : and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not ; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice : and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a

deep ditch ; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ? They that tarry long at the wine ; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.—PROV. xxiii. 19-35.

God's Curse on Wilful Sinners. Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vine-

yard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because

they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled : but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope : that say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it ! Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter ! Woe unto them that are wise in their own eyes, and prudent in their own sight ! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink : which justify the wicked for reward, and take away the righteousness of the righteous from him ! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness,

and their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them : and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.—ISA. v. 1-25.

Folly of Trusting in Egypt. Woe to them that go down to Egypt for help ; and stay on horses, and trust in chariots, because they are many ; and in horsemen, because they are very strong ; but they look not unto the Holy One of Israel, neither seek the Lord ! Yet he also is wise, and will bring evil, and will not call back his words : but will arise against the house of the evil doers, and against the help of them that work iniquity. Now the Egyptians are men, and not God ; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.—ISA. xxxi. 1-3.

Curse on Ephraim's Pride and Drunkenness. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome

with wine ! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet : and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer ; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way ; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink ; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.—ISA. xxviii. 1-8.

Woes of Divers Sins. I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables,

that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him : but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people : shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his ! how long ? and to him that ladeth himself with thick clay ! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them ? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee ; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil ! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a

city by iniquity ! Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity ? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness ! Thou art filled with shame for glory : drink thou also, and let thy foreskin be uncovered : the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. What profiteth the graven image that the maker thereof hath graven it ; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols ? Woe unto him that saith to the wood, Awake ; to the dumb stone, Arise, it shall teach ! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple : let all the earth keep silence before him.—HAB. ii. 1-20.

Woes of Blind Guides and False Teachers. But woe unto you, scribes and Phari-

sees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and

faith : these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—MATT. xxiii. 13-33.

Final Woe. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was a hungered,

and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment : but the righteous into life eternal.—MATT. xxv. 41-46.

CHAPTER V.

THE SOUL'S SECURITY IN GOD.

The Trusting Soul's Fortress. God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her ; she shall not be moved : God shall help her, and that right early. The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted. The Lord of hosts is with us ; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us ; the God of Jacob is our refuge.—PS. xlv. I-II.

Happy State of the Godly. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name. He shall call upon me, and I will answer him : I will be with him in trouble ;

I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.—Ps. xci. 1-16.

Safety of Those Seeking God's Help. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper : the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil : he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Ps. cxxi. 1-8. (See, also, PSALMS xi., xx., xxiii., xxv., xxvii., xxxi., xxxiv., etc.)

The Believer's Safety in Christ. (See JOHN, chapters xiv. to xvi.)

CHAPTER VI.

FINE DESCRIPTIONS.

Of Creation. (See GENESIS, chapters i. and ii.)

The Fall of Jericho. (See JOSHUA, chapter vi.)

Translation of Elijah. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, Tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha,

and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.—2 KINGS ii. 1-12.

Nebuchadnezzar's Dream Interpreted.
(See DAN., chapters ii. to iv.)

Belshazzar's Feast. (See DANIEL, chapter v.)

For Fine Word Pictures. (See Book of JOB, especially chapters xxxviii. to xlii.)

God's Glory in His Works. O Lord our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man, that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet : all sheep and oxen, yea, and the beasts of the field ; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth !

The heavens declare the glory of God ; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto

night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath be set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof.

Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me : as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea : which by his strength setteth fast the mountains ; being girded with power : which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens : thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it : thou

greatly enrichest it with the river of God, which is full of water : thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers : thou blessest the springing thereof. Thou crownest the year with thy goodness ; and thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side. The pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout for joy, they also sing.

Bless the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honour and majesty : who coverest thyself with light as with a garment : who stretchest out the heavens like a curtain : who layeth the beams of his chambers in the waters : who maketh the clouds his chariot : who walketh upon the wings of the wind : who maketh his angels spirits ; his ministers a flaming fire : who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over ; that

they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats ; and the rocks for the conies. He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. So is this great and wide sea, wherein are things creep-

ing innumerable, both small and great beasts. There go the ships : there is that leviathan, whom thou hast made to play therein. These wait all upon thee ; that thou mayest give them their meat in due season. That thou givest them they gather : thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth. The glory of the Lord shall endure for ever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being. My meditation of him shall be sweet : I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.—Ps. viii. 1-9 ; xix. 1-6 ; lxxv. 1-13 ; civ. 1-35.

Prospective View of Christ's Kingdom.
The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord,

and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not : behold, your God will come with vengeance, even God with a recompense ; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there : and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

—ISA. xxxv. 1-10.

Prospective View of Christ's Sufferings.
Who hath believed our report ? and to whom is the arm of the Lord revealed ? For he shall grow up before him as a tender plant,

and as a root out of a dry ground : he hath no form nor comeliness ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment : and who shall declare his generation ? for he was cut off out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall pros-

per in his hand. He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death : and he was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.—ISA. liii. 1-12.

The Birth of Christ. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see

this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.—LUKE ii. 8-20.

The Baptism of Christ. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.—MATT. iii. 13-17.

The Temptation of Christ. And Jesus being full of the Holy Ghost returned from

Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence : for it is written, He shall give his angels charge over thee, to keep thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.—LUKE iv. 1-13.

The Transfiguration of Christ. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.—MATT. xvii. 1-8.

The Crucifixion of Christ. (Read MATTHEW, chapters xxvi., xxvii.)

The Resurrection of Christ. (Read LUKE, chapter xxiv.)

The Regeneration of the Soul. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi,

we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilder-

ness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.—JOHN iii. 1-20.

The Conversion of Saul. (Read ACTS ix. 1-31.)

The Final Judgment. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of

my Father, inherit the kingdom prepared for you from the foundation of the world : for I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment :

but the righteous into life eternal.—MATT.
xxv. 31-46.

The New Jerusalem. (Read REVELA-
TION, chapters xxi., xxii.)

CHAPTER VII.

ELOQUENCE IN ADDRESS AND APPEAL.

[In the following addresses are found some of the finest and most constraining forms of public appeal and personal argument.]

Abraham's Plea for Sodom. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from thee : Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes : Peradventure there shall lack five of the fifty righteous : wilt thou destroy all of the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall

be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place. —GEN. xviii. 23-33.

Judah's Entreaty for Benjamin. Then Judah came near unto him, and said, O my Lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant : for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother ? And he said unto my lord, We have a father, an old man, and a child of his old age, a little one ; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And he said unto my lord, The lad cannot leave his father : for

if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down : if our youngest brother be with us, then will we go down : for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons : and the one went out from me, and I said, Surely he is torn in pieces ; and I saw him not since : and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us ; seeing that his life is bound up in the lad's life ; it shall come to pass, when he seeth that the lad is not with us, that he will die : and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren. For how shall

I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.—GEN. xliv. 18-34.

Moses' Farewell Address. (See closing chapters of DEUTERONOMY.)

Joshua's Parting Words. And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither

make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them : but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he that promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you : know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you. And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God

promised you ; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them ; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you. . . . Now therefore fear the Lord, and serve him in sincerity and in truth ; and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve ; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell : but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods ; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed : and the Lord drave out from before us all the people, even the Amorites which dwelt in the land : there-

fore will we also serve the Lord ; for he is our God. And Joshua said unto the people, Ye cannot serve the Lord : for he is a holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay ; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.—JOSH. xxiii. 1-16 ; xxiv. 14-24.

Ruth's Choice. And they lifted up their voice, and wept again : and Orpah kissed her mother in law ; but Ruth clave unto her. And she said, Behold, thy sister in law is gone back unto her people, and unto her gods : return thou after thy sister in law. And Ruth said, Entreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be

buried : the Lord do so to me, and more also, if aught but death part thee and me.—
RUTH i. 14-17.

Elijah's Appeal in Behalf of Jehovah. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him : but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord ; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks ; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under : and I will dress the other bullock, and lay it on wood, and put no fire under : and call ye on the name of your gods, and I will call on the name of the Lord : and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first ; for ye are many ; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to

pass at noon, that Elijah mocked them, and said, Cry aloud : for he is a god ; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name : and with the stones he built an altar in the name of the Lord : and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar ; and he filled the trench also with water. And it came to pass at the time of the offering of

the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.—I KINGS xviii. 21-40.

Mordecai's Plea with Queen Esther.
And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the king-

dom for such a time as this?—ESTHER iv.
12-14.

Peter's Sermon on Day of Pentecost.
(Read ACTS ii. 14-36.)

Peter's Address at Solomon's Porch.
And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power and holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ

should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.—ACTS iii. 11-26.

Stephen's Defence Before the High Priest. (Read ACTS vii.)

Paul's Address on Mars' Hill. Then Paul

stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance

unto all men, in that he hath raised him from the dead.—ACTS xvii. 22-31.

Ephesian Town Clerk's Appeal to a Mob. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.—ACTS xix. 35-41.

Tertullus Before Felix. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most no-

ble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes : who also hath gone about to profane the temple : whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so. —ACTS xxiv. 2-9.

Paul's Rejoinder Before Felix. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself : because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city : neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way

which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets : and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had aught against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.—
ACTS xxiv. 10-21.

Paul's Reply to Festus. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged : to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die : but if there be none of

these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.—ACTS xxv. 9-11.

Paul's Address Before King Agrippa.
Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison,

having received authority from the chief priests ; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme ; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision : but shewed first unto them of Da-

mascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad. But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely : for I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them : and when they were gone aside,

they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.—ACTS xxvi. 1-32.

CHAPTER VIII.

SONGS OF PRAISE AND TRIUMPH.

Triumphal Song of Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him a habitation ; my father's God, and I will exalt him. The Lord is a man of war : the Lord is his name. Pharaoh's chariots and his hosts hath he cast into the sea : his chosen captains also are drowned in the Red sea. The depths have covered them : they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble. And with the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied up-

on them ; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed : thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them ; by the greatness of thine arm they shall be as still as a stone ; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in ; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever. For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ; but the children of Israel went on dry land in the midst of the sea.—EX. xv. 1-19.

Miriam's Timbrel Accompaniment. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.—EX. xv. 20, 21.

A Seer's Song (Balaam's). And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes ; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open : How goodly are thy tents, O Jacob, and thy tabernacles, O Israel ! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt ; he hath as it were the strength of

a unicorn : he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion : who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. . . . And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open : I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies ; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations ; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up

his parable, and said, Alas, who shall live when God doeth this ! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.—NUM. xxiv. 1-9, 15-24.

The Swan Song of Moses. Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass : because I will publish the name of the Lord : ascribe ye greatness unto our God. He is the Rock, his work is perfect : for all his ways are judgment : a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children : they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise ? is not he thy father that hath bought thee ? hath he not made thee, and established thee ? Remember the days of old, consider the years of many generations : ask thy father, and he will shew thee ; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people ; Jacob is the lot of his inheritance. He found him in a desert land,

and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked : thou art waxen fat, thou art grown thick, thou art covered with fatness ; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be : for they are a very froward generation,

children in whom is no faith. They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities : and I will move them to jealousy with those which are not a people ; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them ; I will spend my arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction : I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men : were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end ! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them,

and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah : their grapes are grapes of gall, their clusters are bitter : their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense ; their foot shall slide in due time : for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal : neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh ; and that with the blood of the slain and of the captives, from

the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.—DEUT. xxxii. 1-43.

Deborah and Barak's Song. Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings ; give ear, O ye princes ; I, even I, will sing unto the Lord ; I will sing praise to the Lord God of Israel. Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods ; then was war in the gates : was there a shield or spear seen among forty thousand in Israel ? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord. Speak, ye that ride on white asses, ye that sit in judgment, and

walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel : then shall the people of the Lord go down to the gates. Awake, awake, Deborah : awake, awake, utter a song : arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people : the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek ; after thee, Benjamin, among thy people ; out of Machir came down governors, out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah ; even Issachar, and also Barak : he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan : and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardded their lives unto the death in the high places of the field. The kings came and fought ; then fought the kings of Canaan in Taanach by the waters of Megiddo ; they took no

gain of money. They fought from heaven ; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones. Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ; because they came not to the help of the Lord, to the help of the Lord against the mighty. Blessed above women shall Jael, the wife of Heber the Kenite be ; blessed shall she be above women in the tent. He asked water, and she gave him milk ; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer ; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down : at her feet he bowed, he fell : where he bowed, there he fell down dead. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming ? why tarry the wheels of his chariots ? Her wise ladies answered her, yea, she returned answer to herself, Have they not sped ? have they not divided the prey ; to every man a damsel or two ; to Sisera a prey of divers colours, a prey of divers colours of needlework, of

divers colours of needlework on both sides, meet for the necks of them that take the spoil? So let all thine enemies perish, O Lord : but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.—JUDGES v. 1-31.

Hannah's Mother Song. And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord ; my mouth is enlarged over mine enemies ; because I rejoice in thy salvation. There is none holy as the Lord : for there is none besides thee : neither is there any rock like our God. Talk no more so exceeding proudly ; let not arrogancy come out of your mouth : for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread ; and they that were hungry ceased : so that the barren hath borne seven ; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive : he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich : he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory : for the pillars of

the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces ; out of heaven shall he thunder upon them : the Lord shall judge the ends of the earth ; and he shall give strength unto his king, and exalt the horn of his anointed.—I SAM. ii. 1-10.

The Shepherd's Song. The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters: He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.—PS. xxiii. 1-6.

A Dedication Song. I will extol thee, O Lord ; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave : thou hast kept

me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong : thou didst hide thy face, and I was troubled. I cried to thee, O Lord ; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit ? Shall the dust praise thee ? shall it declare thy truth ? Hear, O Lord, and have mercy upon me : Lord, be thou my helper. Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness ; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.—PS. xxx. 1-12.

Two Harvest Songs. Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me : as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy

holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea : which by his strength setteth fast the mountains ; being girded with power : which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens : thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God, which is full of water : thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing thereof. Thou crownest the year with thy goodness ; and thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side. The pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout for joy, they also sing. . . . Sing unto the Lord with thanksgiving ; sing praise upon the harp unto our God : who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the

horse : he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem ; praise thy God, O Zion. For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat.—PS. lxxv. 1-13 ; cxlvii. 7-14.

The Naturalist's Song. Bless the Lord, O my soul. O Lord my God, thou art very great ; thou art clothed with honour and majesty : who coverest thyself with light as with a garment : who stretchest out the heavens like a curtain : who layeth the beams of his chambers in the waters : who maketh the clouds his chariot : who walketh upon the wings of the wind : who maketh his angels spirits ; his ministers a flaming fire : who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every

beast of the field : the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats ; and the rocks for the conies. He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom thou hast made to play therein. These wait all

upon thee ; that thou mayest give them meat in due season. That thou givest them they gather : thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth. The glory of the Lord shall endure for ever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being. My meditation of him shall be sweet : I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.—Ps. civ. 1-35.

A Divine Praise Song. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens : he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not : eyes have they, but they see not : they have ears, but they hear not : noses have they, but they smell not : they have hands, but they handle not : feet have they, but they walk not : neither

speaking they through their throat. They that make them are like unto them ; so is every one that trusteth in them. O Israel, trust thou in the Lord : he is their help and their shield. O house of Aaron, trust in the Lord : he is their help and their shield. Ye that fear the Lord, trust in the Lord : he is their help and their shield. The Lord hath been mindful of us : he will bless us ; he will bless the house of Israel ; he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's : but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord.—Ps. cxv. 1-18.

A Freedman's Song. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing : then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us ; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He

that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—
PS. cxxvi. 1-6.

An Unsung Song. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.—PS. cxxxvii. 1-9.

An Orchestral Song. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the

psaltery and harp. Praise him with the timbrel and dance : praise him with stringed instruments and organs. Praise him upon the loud cymbals : praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord. —Ps. cl. 1-6.

Mary's Song. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things ; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things ; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and to his seed for ever.—LUKE i. 46-55.

Zacharias' Song. Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David ; as he spake by the mouth of

his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God ; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.—
LUKE i. 68-79.

The Angels' Song. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly

there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—LUKE ii. 9-14.

The New Song of Heaven. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and hon-

our, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.—REV. v. 6-14.

[Besides these, the whole Book of Psalms bears reading and study as containing fine specimens of lyric poetry.]

CHAPTER IX.

SPEECH IN DIALOGUE FORM.

Between the Lord and Adam and Eve. And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.—GEN. iii. 8-13.

Between the Lord and Cain. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door : and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with

Abel his brother : and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not : Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.—GEN. iv. 6-15.

Between the Lord and Abraham. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are

therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.—GEN. xviii. 23-33.

Between the Lord and Jacob. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.—GEN. xxxii. 24-30.

Between Joseph and His Brethren. (Read GEN. xlii. 3-24.)

Between the Lord and Moses. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of

thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me,

What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.—EX. iii. 4-14.

Between the Trees. (A Parable.) And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them ; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow ; and if not, let fire come out of

the bramble, and devour the cedars of Lebanon.—JUDGES ix. 7-15.

Between Samuel and Saul. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel,

Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned : for I have transgressed the commandment of the Lord, and thy words : because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee : for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.—I SAM. xv. 12-26.

Between Christ and Nicodemus. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi,

we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even

so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—JOHN iii. 1-21.

Between Christ and Samaritan Woman.
(Read JOHN iv. 1-26.)

Between Christ and the Lawyer. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.—LUKE x. 25-37.

Between Christ and Two Disciples.
(Read LUKE xxiv. 13-32.)

Between Christ and Peter. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man

do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.—JOHN xxi. 15-22.

[Many other fine specimens are found all through the Scriptures. Let the student look for them.]

CHAPTER X.

WOMAN'S GRACE AND WORTH.

Eve, Mother of Us All, or Marriage Instituted. Thorns also and thistles shall it bring forth to thee : and thou shalt eat the herb of the field : in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve ; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever : therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man : and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—GEN. iii. 18-24.

Sarah, Wife of Abraham. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her,

and give thee a son also of her : yea, I will bless her, and she shall be a mother of nations ; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old ? and shall Sarah, that is ninety years old, bear ?—
GEN. xvii. 15-17.

Rebekah, Wife of Isaac. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her : and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord : and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they are done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the

man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold ; and said, Whose daughter art thou? tell me, I pray thee : is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth : I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.—GEN. xxiv. 15-28.

Leah and Rachel. And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters : the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed ; but Rachel was beautiful and well favoured. And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man : abide with me. And Jacob served seven years for Rachel ; and they

seemed unto him but a few days, for the love he had to her.—GEN. xxix. 15-20.

Pharaoh's Daughter and the Mother of Moses. (Read EX. ii. 1-10.)

Miriam, the Sister of Moses. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.—EX. xv. 20, 21.

Rahab, who Concealed the Spies. (Read JOSHUA ii. 1-24 ; vi. 1-27.)

Deborah and Jael. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim : and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun ? And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his char-

iots and his multitude ; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee : notwithstanding the journey that thou takest shall not be for thine honour ; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh ; and he went up with ten thousand men at his feet : and Deborah went up with him. Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up ; for this is the day in which the Lord hath delivered Sisera into thine hand : is not the Lord gone out before thee ? So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak ; so that Sisera lighted down off his chariot, and fled away on his feet. But

Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles : and all the host of Sisera fell upon the edge of the sword ; and there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite ; for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me ; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink ; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here ? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground : for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came unto her tent, behold, Sisera lay dead, and the nail was in his temples. So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of

Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.—JUDGES iv. 4-24.

Jephthah's Daughter. Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble

me : for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth ; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me : let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months : and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed : and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.—JUDGES xi. 29-40.

Manoah's Wife. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would

he have shewed us all these things, nor would as at this time have told us such things as these. And the woman bare a son, and called his name Samson : and the child grew, and the Lord blessed him.—JUDGES xiii. 21-24. (Read entire chapter.)

Delilah, the Enticer. (Read JUDGES xvi.)

Naomi, Ruth, and Orpah. (Read Book of RUTH.)

Hannah, Mother of Samuel. (Read 1 SAM. i., ii.)

Abigail, Wife of Nobal. (Read 1 SAM. xxv. 14-19 ; 23-33.)

Bathsheba. (Read 1 KINGS i. 15-21.)

The Queen of Sheba. (Read 1 KINGS x. 1-9 ; 2 CHRON. ix. 1-12.)

The Shunammite Woman. And it fell on a day, that Elisha passed to Shunem, where was a great woman ; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall ; and let us set for him

there a bed, and a table, and a stool, and a candlestick : and it shall be, when he cometh to us, that he shall turn in thither. And it fell on a day, that he came thither, and he turned into the chamber, and lay there.—
2 KINGS iv. 8-11.

Huldah, the Prophetess. And Hilki'ah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shalum the son of Tikvath, the son of Hasrah, keeper of the wardrobe ; (now she dwelt in Jerusalem in the college ;) and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah : because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard ; because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words

against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me ; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.—2 CHRON. xxxiv. 22-28.

Esther, the Queen. Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day : I also and my maidens will fast likewise ; and so will I go in unto the king, which is not according to the law : and if I perish, I perish.—ESTHER iv. 15, 16. (Read Book of ESTHER.)

Job's Daughters. So the Lord blessed the latter end of Job more than his beginning : for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima ; and the name of the second, Kezia ; and the name of the third, Keren-happuch. And in all the land were no women found so fair as

the daughters of Job : and their father gave them inheritance among their brethren.—
JOB xlii. 12-15.

The Model Woman. Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it : with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good : her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household : for all her household are clothed with scarlet. She maketh herself coverings of tapestry ; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it ; and delivereth girdles unto the merchant. Strength and honour are her cloth-

ing ; and she shall rejoice in time to come. She openeth her mouth with wisdom ; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed ; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain : but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands ; and let her own works praise her in the gates.—PROV. xxxi. 10-31.

Elizabeth and Mary. (Read LUKE i.)

Mary and Martha, Lydia, all New Testament Women. (Read New Testament.)

CHAPTER XI.

CHARMING SHORT STORIES AND SKETCHES.

In order to keep this booklet in proper bounds we shall, under this head, simply indicate the location of the brief histories, or parables, or life sketches, which so charmingly set forth the abundance of this delightful form of literature with which the Holy Scriptures abound. The reader should carefully look up the references and peruse the extracts, endeavoring to commit to memory some of the shortest of them. Under this head come all the parables of Christ, though we have selected but two.

The Story of Joseph. (Read GEN. xxxvii.-xlv.)

The Story of Moses, (Read EXOD. ii.-iv.)

The Story of Ruth. (Read Book of RUTH.)

The Story of Samson. (Read JUDGES xiii.-xvi.)

The Story of Samuel. (Read I SAM., especially chaps. i.-iii.)

The Story of David's Early Life and Battle with Goliath. (Read I SAM. xvi.-xxii.)

The Story of Daniel and His Three Companions. (Read Book of DANIEL.)

The Story of Esther. (Read Book of ESTHER.)

The Drama of Job. (Read Book of JOB.)

The Epic of Ecclesiastes. (Read Book of ECCLESIASTES.)

The Parables of Christ, e. g., The Good Samaritan and The Prodigal Son. (Read LUKE x. 25-37 ; xv. 11-32.)

CHAPTER XII.

PATHOS AND SENTIMENT.

Hagar's Bitter Cup Sweetened. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son : for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman ; in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away : and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot : for she said, Let me not see the death of the child. And she sat over against

him, and lifted up her voice, and wept. And God heard the voice of the lad ; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not ; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand ; for I will make him a great nation. And God opened her eyes, and she saw a well of water ; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad ; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran : and his mother took him a wife out of the land of Egypt. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.—GEN. xxi. 9-22.

Abraham's Offering of Isaac. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood

for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold the fire and the wood : but where is the lamb for the burnt offering ? And Abraham said, My son, God will provide himself a lamb for a burnt offering : so they went both of them together. And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind

him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.—GEN. xxii. 1-14.

Eliezer's Commission to Find a Wife for Isaac. (Read GEN. xxiv. 1-67.)

A Family Picture. And the boys grew : and Esau was a cunning hunter, a man of the field ; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison : but Rebekah loved Jacob. And Jacob sod pottage : and Esau came from the field, and he was faint : and Esau said to Jacob, Feed me, I pray thee, with that same red pottage ; for I am faint : therefore was his name called Edom. And Jacob said, Sell me this day thy birth-right. And Esau said, Behold, I am at the point to die : and what profit shall this birth-right do to me ? And Jacob said, Swear to me this day ; and he sware unto him : and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles ; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.—GEN. xxv. 27-34.

The Evils of Deception and Partiality. (Read GEN. xxvii. 1-46.)

Deceived and Defrauded. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. . . . And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.—GEN. xxvii. 30-34, 38.

Love at First Sight. And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from

the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.—GEN. xxix. 9-14.

The Pangs of Bereavement. And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. . . . And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come

unto Ephrath : and I buried her there in the way of Ephrath ; the same is Beth-lehem.—
GEN. xxxv. 16-20 ; xlviii. 7.

Jacob's Sore Grief. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood ; and they sent the coat of many colours, and they brought it to their father ; and said, This have we found : know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.—
GEN. xxxvii. 31-35.

Joseph Maketh Himself Known to His Brethren. Then Joseph could not refrain himself before all them that stood by him ; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud : and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? And his brethren could not answer him ; for they

were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life. For these two years hath the famine been in the land : and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt : come down unto me, tarry not : and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast : and there will I nourish thee ; for yet there are five years of famine ; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen ; and

ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.—GEN. xlv. 1-15.

Jacob's Deathbed and Parting Blessing.
(Read GEN. xlix. 1-33.)

The Fear of Guilt and its Gracious Forgiveness. And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little

ones. And he comforted them, and spake kindly unto them.—GEN. 1. 15-21.

The Longing Heart. The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?—JUDGES v. 28.

Sad Consequences of a Rash Vow. And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. . . . And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceedeth out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine

enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.—JUDGES xi. 30, 31; 34-38.

David's Lament for Jonathan. And David lamented with this lamentation over Saul and over Jonathan his son: (also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher :) The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than

eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!—2 SAM. i. 17-27.

A King's Lament for a Beloved Son. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said,

Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushie came; and Cushie said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushie, Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!—2 SAM. xviii. 24-33.

Tired of Life. (Read JOB iii. 1-26.)

Love-sick. (Read SONG OF SOLOMON ii. 1-14.)

A Prophet's Bitter Lamentation. (Read JEREMIAH viii. 18; ix. 2.)

The Tragedy of Tragedies. (Read LUKE xxii., xxiii.)

CHAPTER XIII.

SARCASM AND SHARP REBUKE.

God Rebukes Cain. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.—GEN. iv. 6-12.

Jotham's Sarcastic Parable. And all the men of Shechem gathered together, and all

the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them ; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow ; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to

the deserving of his hands : (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian : and ye are risen up against my father's house this day, and have slain his sons, three score and ten persons, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother :) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you : but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo ; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.—JUDGES ix. 6-21.

Samuel Rebukes, God Rejects Saul.
Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king : for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel ; and he cried unto the Lord all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel

came to Saul : and Saul said unto him, Blessed be thou of the Lord : I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear ? And Saul said, They have brought them from the Amalekites : for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God ; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel ? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord ? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord

as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned : for I have transgressed the commandment of the Lord, and thy words : because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee : for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.—
I SAM. xv. 10-26.

Nathan, the Prophet, Rebukes David. And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor. The rich man had exceeding many flocks and herds : but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up : and it grew up together with him, and with his children ; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he

spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man ; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die : and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah ; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight

of this sun. For thou didst it secretly : but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.—2 SAM. xii. 1-14.

Isaiah's Complaint of Judah. Hear, O heavens, and give ear, O earth : for the Lord hath spoken ; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more : the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire : your land, strangers devour it in your presence, and it

is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—ISA. i. 2-17.

God Interrupts an Impious Feast. (Read DAN. v. 5-9 ; 17-30.)

Malachi Rebukes Rebellion Against God. (Read MAL. iii. 7-15.)

Presumption Rebuked. And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.—MATT. xxii. 11-14.

John the Baptist's Sharp Call to Repentance. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath

warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.—LUKE iii. 3-14.

Christ's Parable of the Unfruitful Fig Tree.
He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it

alone this year also, till I shall dig about it, and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down.
—LUKE xiii. 6-9.

Christ Rebukes Hypocrisy. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.—LUKE xviii. 9-14.

Christ's Parable of the Vineyard. Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and

sent him away empty. And again he sent another servant : and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third : and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son : it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.—LUKE xx. 9-16.

Christ Rebukes Vain Boasters. (Read JOHN viii. 31-45.)

CHAPTER XIV.

THE POWER AND CHARMS OF LOVE.

God's Great Love. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—JOHN iii. 11-18.

God's Love Illustrated. And the Pharisees and scribes murmured, saying, This man

receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all,

there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.—LUKE xv. 2-24.

Rejected Love. And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a cer-

tain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment : and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.—MATT. xxii. 1-14.

Love Manifested. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—I JOHN iii. 1-3.

Love Commended. Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And

we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment : because as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, That he who loveth God love his brother also.—
1 JOHN iv. 7-21.

Love's Constraint. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; if by any means I might attain unto the resur-

rection of the dead. Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—PHIL. iii. 7-14.

The Right Objects of Love. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked sometime, when ye lived in them.—COL. iii. 1-7.

Love's Challenge of Love. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then

cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. —JOHN xxi. 12-17.

The Believer's Security in Love. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also

called : and whom he called, them he also justified : and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—ROM. viii. 27-39.

Love's Supreme Excellence. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand

all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three ; but the greatest of these is charity.—
I COR. xiii. 1-13.

Warning Against Growing Cold in Love.
Nevertheless I have somewhat against thee,

because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.—REV. ii. 4, 5.

CHAPTER XV.

FAITH AND ITS ACHIEVEMENTS.

Abel's Faith. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. . . . By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.—GEN. iv. 4 ; HEB. xi. 4.

Enoch's Faith. And Enoch lived sixty and five years, and begat Methuselah : and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters : and all the days of Enoch were three hundred sixty and five years : and Enoch walked with God : and he was not ; for God took him. . . . By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God.—GEN. v. 21-24 ; HEB. xi. 5.

Noah's Faith. And God said unto Noah, The end of all flesh is come before me ; for

the earth is filled with violence through them ; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. . . . Thus did Noah ; according to all that God commanded him, so did he. . . . By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house : by the which he condemned the world, and became heir of the righteousness which is by faith. —GEN. vi. 13-15, 22 ; and read chaps. viii. and ix. ; HEB. xi. 7.

Abraham's Faith. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : and I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : and I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and

Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came. . . . After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus ? And Abram said, Behold, to me thou hast given no seed : and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be. And he believed in the Lord ; and he counted it to him for righteousness. . . . And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his

young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold the fire and the wood : but where is the lamb for a burnt offering ? And Abraham said, My son, God will provide himself a lamb for a burnt offering : so they went both of them together. And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up

his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen.—GEN. xii. 1-5 ; xv. 1-6 ; xxii. 1-14.

Patriarchs' Faith. (Read GENESIS xxiv. to end, and Book of EXODUS.)

The Passover Test. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and

strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations : ye shall keep it a feast by an ordinance for ever.

—EXODUS xii. 1-14.

Passage of the Red Sea. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will

shew to you to day : for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward : but lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharoah, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the Angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : and it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night. And Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon

the dry ground : and the waters were a wall unto them on their right hand, and on their left. . . . But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.—EXODUS xiv. 13-22 ; 29-31.

Conquest of Canaan. (Read Book of JOSHUA.)

Subjugation of Israel's Enemies by Judges. (Read Book of JUDGES.)

Faith of Gideon and His Band. (Read JUDGES vii.)

David's Heroic Faith. And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then

said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David.—I SAM. xvii. 42-50.

Esther's Faith. Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat

nor drink three days, night or day : I also and my maidens will fast likewise ; and so will I go in unto the king, which is not according to the law : and if I perish, I perish.—ESTHER iv. 15, 16.

Submissive Faith. (Read Book of JOB.)

Sustaining Faith. (Read story of Daniel and his companions in Book of DANIEL.)

Justifying Faith. (Read Paul's Epistles to ROMANS and GALATIANS.)

Faith and Works. (Read Epistle of JAMES.)

Marvelous Exploits of Faith. (Read HEB. xi. 1-40.)

CHAPTER XVI.

MODEL PRAYERS.

Abraham's Prayer. (Read GEN. xviii. 23-33.)

Jacob's Prayer in Trouble. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee : I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau : for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.—GEN. xxxii. 9-12.

Moses' Intercessory Prayer. And the Lord said unto Moses, How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ? I will smite them with the pestilence, and disinherit them, and will make of thee a greater na-

tion and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word.—NUM. xiv. 11-20.

A Wise Ruler's Prayer. In Gibeon the Lord appeared to Solomon in a dream by

night : and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee ; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father : and I am but a little child : I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding to discern judgment ; behold, I have done according to thy word : lo, I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou has not asked, both riches, and honour :

so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.—1 KINGS iii. 5-14.

Solomon's Dedicatory Prayer. (Read 2 CHRON. vi.)

Nehemiah's Prayer. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye

turn unto me, and keep my commandments, and do them ; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name : and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.—
NEH. i. 4-11.

The Penitent's Prayer. Have mercy upon me, O God, according to thy lovingkindness : according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity ; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom. Purge me with

hyssop, and I shall be clean : wash me, and I shall be whiter than snow. Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God ; and renew a right spirit within me. Cast me not away from thy presence ; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation ; and uphold me with thy free Spirit. Then will I teach transgressors thy ways ; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips ; and my mouth shall shew forth thy praise. For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering : then shall they offer bullocks upon thine altar. —PSALM li. 1-19.

A Prayer for the Distressed. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice : let thine ears be attentive to the voice of my supplications. If

thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning : I say, more than they that watch for the morning. Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.—PSALM CXXX. 1-8.

A Prayer for Guidance. Hear my prayer, O Lord, give ear to my supplications : in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant : for in thy sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me ; my heart within me is desolate. I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands. I stretch forth my hands unto thee : my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord ; my spirit faileth : hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning ; for in thee

do I trust : cause me to know the way wherein I should walk ; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies : I flee unto thee to hide me. Teach me to do thy will ; for thou art my God : thy Spirit is good ; lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake : for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am thy servant.—PSALM cxliii. 1-12.

Hezekiah's Prayer. And Hezekiah received the letter of the hand of the messengers, and read it : and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth ; thou hast made heaven and earth. Lord, bow down thine ear, and hear : open, Lord, thine eyes, and see : and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire : for they were no gods, but the work of men's hands, wood and stone : therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his

hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.—2 KINGS xix. 14-19.

Ezra's Prayer of Confession. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy com-

mandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever : that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this ; should we again break thy commandments, and join in affinity with the people of these abominations ? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping ? O Lord God of Israel, thou art righteous ; for we remain yet escaped, as it is this day : behold, we are before thee in our trespasses ; for we cannot stand before thee because of this.—EZRA ix. 5-15.

Daniel's Prayer of Confession. (Read DAN. ix. 3-21.)

The Lord's Prayer. After this manner therefore pray ye : Our Father which art in

heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.—MATT. vi. 9-13.

The Unavailing versus the Availing Prayer. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.—LUKE xviii. 1-14.

The Centurion's Prayer. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many

shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven : but the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.—
MATT. viii. 5-13.

A Blind Man's Prayer. And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace : but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and

followed Jesus in the way.—MARK x. 46-52.

Christ's Sacerdotal Prayer. (Read JOHN xvii. 1-26.)

A Dying Man's Prayer. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—ACTS vii. 59, 60.

CHAPTER XVII.

PRECIOUS PROMISES.

Earth's Fertility Perpetually Promised. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—GEN. viii. 22.

God's Presence Promised. And he said, My presence shall go with thee, and I will give thee rest. . . . Fear thou not : for I am with thee : be not dismayed ; for I am thy God : I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. . . . Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.—EX. xxxiii. 14 ; ISA. xli. 10 ; JOHN xiv. 23.

God's Help Promised. The eternal God is thy refuge, and underneath are the everlasting arms : and he shall thrust out the enemy from before thee ; and shall say, Destroy them. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not ; I will help thee. Fear not, thou worm Jacob, and ye men of Israel ; I will help thee, saith

the Lord, and thy Redeemer, the Holy One of Israel.—DEUT. xxxiii. 27 ; ISA. xli. 13, 14.

God's Care Promised. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. . . . A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth.—ISA. xl. 11 ; xlii. 3.

God's Comfort Promised. For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.—ISA. liv. 7, 8.

The Kingdom Promised. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.—LUKE xii. 32.

Safety of the Godly Promised. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper : the Lord is thy shade upon thy right hand.—PSALM cxxi. 4, 5.

Earthly Support Promised. Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord ; and he shall

give thee the desires of thine heart. Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass. . . . But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.—PSALM xxxvii. 3-5 ; MATT. vi. 33.

Support in Trouble. For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock. . . . When my father and my mother forsake me, then the Lord will take me up. . . . Wait on the Lord : be of good courage, and he shall strengthen thine heart : wait, I say, on the Lord.—PSALM xxvii. 5, 10, 14.

Safekeeping in God's Pavilion. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the

Lord, which is my refuge, even the Most High, thy habitation ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.—PSALM xci. 1, 4-10.

Divine Mercy Promised. Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies : who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's. . . . The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide : neither will he keep his anger for ever. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame ; he remembereth that we are dust.—PSALM ciii. 3-5, 8-14.

Guidance and Plenty. Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes : fear the Lord, and depart from evil. It shall be

health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the firstfruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—
PROV. iii. 5-10.

Help in Trouble. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour : I gave Egypt for thy ransom, Ethiopia and Seba for thee.—ISA. xliii. 2, 3.

Spiritual Renewal Promised. But they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint—ISA. xl. 31.

Rest for the Soul Promised. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.—JER. vi. 16.

Blessings in Judgment. But unto you that fear my name shall the Sun of righteousness

arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.—MAL. iv. 2, 3.

Raiment Promised. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.—MATT. vi. 25-32.

Life Promised. Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live.—JOHN xi. 25.

God's Spirit Promised. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you.—PHIL. iv. 7 ; JOHN xiv. 16-18.

God's Grace Sufficient. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—2 COR. xii. 9.

Illumination Promised. Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.—JOHN viii. 12.

Answer to Prayer. Verily, verily, I say unto you, He that believeth on me, the works that

I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—JOHN xiv. 12-14 ; xv. 7.

Wisdom Promised. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.—JAMES i. 5.

The Crown Promised. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. . . . Be thou faithful unto death, and I will give thee a crown of life.—I PETER v. 4 ; REV. ii. 10, last clause.

Sorrow Forever Dispelled. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.—REV. xxi. 4.

Heaven Promised. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii. 14.

CHAPTER XVIII.

THE GRACIOUS INVITATIONS.

Offers of Cleansing and Help. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it.—ISA. i. 18-20.

God's Gracious Call of Gentiles. Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations

that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—ISA. lv. 1-13.

Gleams of the Gospel in Ezekiel. Therefore, O thou son of man, speak unto the house of Israel ; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel?—EZEK. xxxiii. 10, 11.

The Saviour's Welcome to the Weary. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—MATT. xi. 28-30.

The Children's Welcome. Then were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—MATT. xix. 13-15.

The Gospel's Call in Parable. And Jesus answered and spake unto them again by

parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests.—MATT. xxii. 1-10.

Another Gospel Parable. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many : and sent

his servant at supper time to say to them that were bidden, Come ; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.—LUKE xiv. 15-24.

Grace's Universal Offer. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven,

but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—JOHN iii. 11-21.

Christ, the Spiritual Bread, Offered. And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me ; and

him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.—JOHN vi. 35-40.

The Water of Life Freely. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—JOHN vii. 37, 38.

The Good Shepherd's Call. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not fol-

low, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them ; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my-

self. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—JOHN x. 1-18.

The Church's Call. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—REV. xxii. 17.

A CLOSING WORD.

TO THE READER :

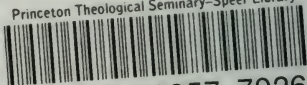
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